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PEACE AND THE CLERGY

BY THE REV. EDWARD QUINN.

THE policy of the German Government is widely regarded as a danger to the peace of Europe, not without justification, though the danger is sometimes exaggerated. But if peace is maintained and established on a sound basis not the least of the credit should go to certain German priests who, by their writings, have educated and influenced the Catholic community towards the promotion of a Christian and lasting peace. Some years ago, Fr. Stratmann published and had translated a very full study of the Church's teaching on war¹ which seems to have had far too little support—perhaps because it was not easy reading. Now we have another appeal from a German priest, less concerned with the question of the just war than with the positive establishment of peace and, unlike Fr. Stratmann's book, directed primarily to the clergy.² The writer is anonymous and the book appears, first, in an English form "as a work of this kind cannot be published in Germany to-day." If only it could have appeared first in the writer's own language and with his name announced, it would have been a fine opportunity for National-Socialism to gain the confidence at least of Catholics, in its claim to peaceful intentions. Under the circumstances, we can only study the book and endeavour as far as possible to respond to the author's suggestions. That is precisely what the present article is intended to be—the reflections of one priest on reading the book and his ideas as to how he would follow out the author's wishes. The book is indeed open to criticism on some points, but these can be adequately treated in the ordinary reviews and will only be touched on here when neces-

¹*The Church and War.* Sheed & Ward. 2s. 6d.

Peace and the Clergy. By a German priest. Sheed & Ward. 5s. [This book is also examined by Canon Mahoney in his Notes on Moral Theology in this issue.]

sary. There remains much that is good in the book and that must be carefully considered as any honest Christian contribution to peace must be considered in a world filled with the sounds of war's alarms.

Before we can do anything practically, we must be absolutely convinced of the obligation of promoting peace. We must realize that Christ wills peace, peace not only in our conscience nor with our immediate neighbours but international peace—the tranquillity of order throughout the world.

All the Messianic prophecies are full of this idea of peace as the object of Christ's coming and Isaiah sums up His mission in the title of "Prince of Peace." The angels announced a message of peace, "Peace on earth to men of goodwill," at His first appearance in the world, and the peace which existed at the time throughout the Roman Empire was the result of providential design which could not be without significance for His mission. Peacemakers were declared "blessed" in the Sermon on the Mount and Christ's first words to His disciples after His resurrection were "Peace be to you"; He repeated those words when He gave them power over sin.

As King, as Shepherd, and as Head of the human race, He stands for peace. He is in reality the King of the whole world, but in a special way the Ruler of all Christians, on whom lies the strictest obligation of maintaining peace in the unity of the Heavenly Kingdom. As Shepherd He extended His pastoral love to the Roman soldiers who represented an alien domination over the race of which He was the noblest Son; He urged that Caesar should receive His due, but, by adding that there were higher rights, He limited the sovereign power of the ruler and, by rejecting Peter's sword, emphasized the importance of the spiritual means of defence. He is the Head of the human race, by the fact of the Incarnation which brings all human nature into actual or potential solidarity with the Divine. As Head of the Mystical Body, of those who are actually united to Him by Grace, He controls and inspires a unity in which war is utterly unnatural and a terrible destructive force; precisely because of our membership of Christ's Body, we are told by St. Paul to be "careful to keep the unity of the spirit in the bond of peace." But all are called to the membership of His Body and a supernatural influence pervades the world, as a result of the Incarnation, which brings to all the opportunity through sanctifying grace of contact with Christ and elevation to His Mystical Body. The end is supernatural peace; and human, brutal warfare is a hindrance to the attaining of that end.

Gratia supponit naturam. Underneath this supernatural association of men, there is a natural solidarity, without which the supernatural could not exist and the presence of which gives foundation both for Original Sin and the Redemption. Nature inclines us to be at peace with our neighbour and makes no distinction in this respect on account of national frontiers; every impulse within us urges us to create order and harmony

on as wide a basis as possible. The order of the family is the nucleus of wider associations and of the organization of the State itself and, when we have established order in the State, we are not content until we have extended it into the world. Christ's words and the supernatural solidarity to which we belong or to which we are called pre-suppose this natural order and have in view the grand vision of world-peace. They cannot be restricted to mean a peaceful conscience or the absence of quarrels with our next-door neighbour.

Christ's rebuke to His first Vicar was remembered by Peter's successors, who have shown themselves through the centuries to be of all men the greatest champions of peace. There have, indeed, been some lamentable exceptions, but the peace-making efforts of the Papacy constitute one of the noblest aspects of its history. It is not easy to find instances of Popes applying theological principles and declaring that justice lay on one side or another in any particular war, but there are innumerable examples of Popes insisting on the horrors of war, on the evils which it inevitably brings in its train, making every effort to bring it to a speedy end and, when nothing more could be done, using all their power to mitigate the evils of a war actually in progress. As those evils have grown greater, especially in modern times, the attitude of the Popes has been more uncompromising. "I bless peace, not war," said Pius X, when asked to give his blessing to the Austrian armies in 1914. Benedict XV, during the worst war we have yet experienced, was untiring in the task of preaching peace and indicating the practical means of establishing it; and Pius XI inaugurated his pontificate with the explicit aim of establishing the Peace of Christ in the Kingdom of Christ. During a period of the uneasiest peace known to history, he too has taught to the unheeding nations the Christian ideal of peace and commanded his own subjects to give the fervent co-operation of their prayers, words and works to fulfil that ideal.

Christ's will is expressed in the liturgy of the Church, not least clearly in this matter of peace. Father Stratmann expressed it very well: "War is an appalling evil. The Prayers of the Church speak of it in the same breath as pestilence and famine, though pestilence and famine are not on the same level as war . . . (which) is the exaltation of every physical, mental and moral evil."³ And, as the present author points out, the *Masses in tempore belli* and *pro pace* are apparently conceived as if war between Christians were unthinkable; what they have in view is war waged by pagans against Christians, especially with the object of destroying their Faith, or by Christians in defence of the Faith against heathens.

Christ's will is clear. His own words, His position as King, Shepherd and Head of Mankind, the constant teaching and peace-making efforts of His Vicars, the Liturgical forms, all manifest His desire that there should be peace in the world, between nations as between individuals, and that over the whole world

³ *Op. cit.*, p. 47.

there should reign a peace as genuine and complete as that which reigns in a guiltless conscience.

It is the task of Christians to fulfil Christ's will and it is for His priests to guide them in the execution of their task. Because we are human it is undoubtedly true that both priests and people have neglected this task in the past. We have all been carried away by nationalism, by hatred and by easy acquiescence in what are regarded as inevitable evils. The fact that peace has not yet been established but seems further away than ever is alone proof of neglect somewhere, and we cannot hold ourselves guiltless. Perhaps the most reasonable and balanced judgment was that uttered some time ago⁴ by Mr. John Eppstein: "We are faced by the surprising and possibly humiliating fact that millions of Catholics living all over the world and forming the largest international community have had practically no influence on the promotion of peace among nations."

The present author is much more severe, particularly against the clergy. He quotes Benedict XV deploring the growth of nationalism even among the higher ranks of the clergy, he accuses priests of finding grounds to justify war, in a casual and easy fashion which leads to a tragic, if apparently absurd, situation. "A '*legitima auctoritas*' is there, a '*causa justa*' is there, and a '*recta intentio*' is there . . . nothing more is needed for a '*just war*.' So it is one's duty to join the army, and all the evils, physical and moral, that are bound up therewith must be taken into the bargain. . . . (Thus) on the basis of a strange belief in their own press and government, practically the whole German clergy are convinced of the justice of the German case, and the whole French clergy of that of the French. . . . There is no question of the *bona fides* on either side, but of the *bona ratio*." To many this must seem unfair as a judgment on the attitude of the clergy generally, and the author may be thinking of the priests whom he knows in his own country. It would ill become us, without long experience and intimate personal knowledge, to join in that criticism if it is applied to the German clergy and there is little value to be attached to recriminations against the clergy generally. Rather should we consider carefully these words and apply them in a conscientious spirit to ourselves. We should examine our own consciences to see if we have used our position as priests as well as we might have done to promote peace in the world. It may be that we are straining every nerve in pursuit of it, preaching and writing, praying and offering the Holy Sacrifice for the sake of it; we may be wholly and entirely devoted to establishing the peace of Christ in His kingdom. But it is just possible that we have tended too readily to accept nationalist standards, that we have been great defenders of Christ's kingdom in the sphere of domestic politics but have not paid the same attention to His rights in foreign politics. On this again the

⁴ At the C.C.I.R. Conference, July, 1936, on "The Maintenance of the European Order."

author is perhaps too severe but at least it is good to be reminded: "What avails the 'Hosanna to the Son of David' in domestic politics, if He is crucified in foreign politics."

Perhaps, too, we have been at times discouraged by the obvious presence of evil, the strength of Original Sin and the weakness of human nature, and we have been inclined to accept war as the inevitable consequence of these things. But when we reflect on it, we must admit with the author that we are behaving "as though Adam were stronger than Christ."

Whatever the result of our examination of conscience may be, we can and must renew and increase our efforts for peace at a time when it is gravely threatened. And the principal means to this end is holiness of life, undertaken in the closest imitation of Christ our High Priest and the Greatest Peacemaker. We ought to have a proper understanding of those facts and an application of the will to those virtues which make for the promotion of international peace. In other words, we must appreciate our solidarity with all men in Christ and practise the virtue of patriotism. (Which like all virtues consists in a mean; nationalism is an excess, internationalism is a defect.)

Enlightened by the study of Dogmatic Theology, especially of the treatise *De Verbo Incarnato*, and brought into the closest sacramental union with Christ through the grace of Holy Orders, we ought to have an intense appreciation of the solidarity of the human race in general and of members of the Mystical Body in particular, under Christ. Corresponding to the proper appreciation of this solidarity is a realization of the way in which it is shaken by war.

Patriotism, love of one's country, is limited by the obligations of justice and charity towards the world-community; if our consideration for our own country leads to neglect or injury in respect of mankind as a whole we do not possess true patriotism. And, in spite of the growth of Communist internationalism, it is the contrary vice which is most prevalent to-day. The priest should be truly patriotic, but he should judge both national and universal interests from the point of view of Christ. He should see first the soul, as Christ saw first the souls of the Roman soldiers whom He met, and only afterwards the national characteristics manifest in the body. And even in the soul it is Christ Whom he sees reflected, by reason of His grace and the solidarity of humanity in Him. "Everything becomes perfectly clear in its intrinsic value, when measured in Christ. If, too, we measure war and peace in Him, all our doubts scatter at once, darkness and light part in a flash, and peace and the way and the means thereto lie in full daylight." He loves Christ and others for the sake of Christ; in the first place he loves his own family and nation because of their closer union with himself in Christ, but he loves others outside his family and nation because they also belong to Christ—directly by grace or indirectly by the fact that they possess such a human nature as He Himself assumed.

He should not blindly take the side of his own nation in disputes with others, which are often artificially stimulated. He should endeavour to acquaint himself with the true facts of the case and, without denying the justice on his own side or hesitating to use any opportunity to promote an amicable settlement, should remain aloof from the actual dissensions—especially if these amount to a condition of war. He will descend into the actual scene of battle only to do the work for which he was ordained, to reconcile souls to Christ. Naturally, he will do this for the men who belong to his own nation, but this is only the result of the circumstances which facilitate his spiritual activity there. If the occasion arises he will be prepared to reconcile to Christ the soul of a member of the enemy nation. In times of peace, even, it is advisable that he should remain outside those intensely nationalist movements which tend to lead to war. The author suggests that he should declare "his absolute *disinterestedness* in all national disputes," and gives an example of the greatest value for his fellow-countrymen if only it could be brought to their notice. "It would be a veritable redemption if, for example, all priests on the German-Polish frontier declared that they regarded themselves not as pioneers of German or Polish culture, but of Christianity alone, and declined every participation in purely national strivings, including membership in the organizations connected therewith."

Enlightened ourselves and endeavouring to be truly patriotic, always retaining something of Christ's universal love for souls, we have to educate our people for the promotion of peace. This is, indeed, a most enjoyable and by no means difficult task, for the people themselves are ready to be educated—they want to work for peace, more to-day perhaps than ever before. And in the Church we have one of the greatest of all powers for peace.

The natural tendency of the ordinary people of all ages is to maintain peace and they are much more ready than their leaders to put up with considerable inconvenience rather than defend their rights by war. This factor was recognized by President Wilson in his insistence on the destruction of the absolute monarchies and the power of secret diplomacy; unfortunately the powers once exercised by Czar and Kaiser were weak in comparison with those of the dictators who have replaced them. But it is a fact that the people themselves are still more responsive to the advocates of peace than to those who urge war; they are only persuaded often to fight through the tireless and perhaps lying efforts of propagandists. It is for us to recognize this inclination, foster it by equally tireless but true propaganda, and use it for the attainment of peace. Youth, too, is very ready to co-operate in organizations for peace and to recognize that this calls for even more heroic efforts than the pursuit of war. It is unfortunate that this eagerness of youth is being abused by Communists and others; somehow it must be diverted into channels leading to true peace and directed according to Christian principles. A third encouraging sign, the result of this widespread popular feeling, is that a

powerful anti-war front has been established, such as we have never known before. "War to-day, in contrast with former times, is described by millions as a 'crime,' as 'murder and suicide'; many thousands are prepared to lose life and property rather than serve it further." Here is a power which, properly directed, can be used effectively against the war-front, which the author admits is also very strong.⁵

The value of the Church's co-operation, through her clergy, with the forces which make for peace can scarcely be over-estimated. "She is the greatest Peace power in the world . . . none of the other international unions disposes of such favourable prerequisites. . . . The Catholic Church . . . combines an unrivalled *centralism* with a widely extended *federalism*. . . . The ultimate direction rests in a single hand, that of the Pope. No other person on earth disposes of a similar authority." The clergy succeeded in rousing opposition to a State which did not respect the rights of God's kingdom in the *Kulturkampf*. "The same thing would happen if the clergy set themselves against a nationalism and a militarism sanctioned by the State but menacing to world-peace."

Given these facilities, the power of the Church and the readiness of the people to listen to us, we must educate our congregations in the ways of peace.

The author suggests that we should preach more about the Mystical Body of Christ, in order to inculcate the necessity of maintaining the supernatural unity of all those who are united to Christ by Faith and Charity. This is, indeed, important and valuable, but, in a world largely estranged from Christ, where there are still many who have never heard of Him and large numbers who are being trained to hate Him, it would perhaps be better to insist on the solidarity of all mankind in Christ. He is not only the Head of the Church but, as a result of the Hypostatic Union, is the Head of all men and of angels; He enters into the common human solidarity by taking a nature like our own and gives to it a new unity arising from contact with the Divine. War breaks up that unity as well as the closer unity of the Mystical Body. This, indeed, is not an easy doctrine to preach, because it relates to one of the fundamental Mysteries of our Faith, but the attempt must be made and the results will more than justify all the efforts which are made to give a clear exposition of the doctrine.

We must also preach directly the necessity of Peace and call attention to the Pope's encyclicals on this subject, which seem often to be strangely neglected at a time when his social encyclicals are published at length, widely distributed and studied everywhere.

⁵ He criticizes very forcefully the *si vis pacem para bellum* theory. Cf. "In the feverish establishments, built up by the accumulation of the material and spiritual energies of war, there indwells the almost uncontrollable dynamic to fulfil in due course the one specific function for which alone they have been set up" (p. 6).

Children so keenly interested in games of contest, loving to play at soldiers, should not have their natural and healthy instincts repressed but should have them directed to good purposes. They should be shown the need bravely to defend their rights and to be courageous in the face of life's struggles, but they should be made to realize according to their capacity what war really means and, when they talk glibly about killing and shooting "Russians" or "Germans" or "Frenchmen," they should be told, says this author, "exactly what it means to kill a person who has a father or mother or is himself a father."

These are some of the more general and indirect means of promoting peace; the author adds three suggestions indicating how priests may co-operate directly in this apostolate.

"In the first place, moral theologians could oppose modern war far more sharply than they have hitherto done." He quotes Cardinal Faulhaber's words: "Even moral theology will speak a new language about war. It will remain true to its old principles, but in regard to the permissibility of war, it will take into account new facts." It would, indeed, be a good thing if Moral Theology could change not only the language but even the manner of treating this subject. Instead of considering first whether the admitted evils of war should be tolerated, theologians might consider those virtues which promote peace (for peace itself is not a virtue but an end) and view war as a deficiency or even a contradiction of them. It is a new attitude which in no way breaks down old principles, but which urges men to virtue and destroys complacency in evil. The value of this manner of treatment is exemplified in such a treatise as the *De Castitate* of the late Fr. Vermeersch; new light was shed by this positive treatment on the old principles and many have recognized how much more helpful this treatise was than the usual discussion of *De Sexto Præcepto et de Vitiis contrariis*.

However it is treated, it must be recognized that this is a highly practical question; it is not to be treated in a distant academic fashion any more than it is to be solved by the dictates of emotion. Principles remain fixed but facts are changing things which demand a changed application of principles. Facts have changed so greatly in this matter of war that many have begun to think that it may no longer be justified according to the fixed principles.

Three principal conditions have always been required for a war to be just according to Moral Theology; these are *legitima auctoritas*, *iusta causa* and *debitus modus*. The facts of modern war make it particularly difficult for the second and third of these conditions to be verified. The Convention of French, German and Swiss theologians at Fribourg in 1931 recognized this and gave expression to it in the following conclusion: "This kind of war by the technique proper to it and by a certain necessity of its nature causes such ruin, material, spiritual, individual, domestic, social and religious, and becomes

such a calamity for the whole world, that it ceases to be a means proportioned to the end in view, which is the restoration of peace and a better condition of human order." Already, it seems that Moral Theology is beginning to speak a new language about war.

Following on the thought expressed in this conclusion, theologians might well insist that the just cause which allows of war is not any kind of cause, but one whose gravity more than compensates for the evils which, if not essential, are certainly inevitable in war. They and others might give more attention to the nature and extent of those evils for the purpose of comparing them with the cause in question.

Physical evil is of far less importance than moral evil, but it must be considered and compared with the gravity of the cause before war can be justified. The physical evils of modern war are greater than those of any war in the past. Death amidst appalling tortures, wounds—long-lasting and painful, permanent ill-health and insanity are some of those evils; they cannot lightly be permitted, but only for the gravest reasons. And moral evil is widespread and intensified in time of war. The eighth commandment is broken again and again through false propaganda, intended to excite the passions of hatred and revenge—which are themselves sins against the fifth commandment. Sins against the sixth commandment, always more frequent in time of war, have increased enormously in the wars of recent times, as the author shows. Faith is destroyed in the minds of those who cannot accept the idea of a merciful God behind the horrors of war and, though war tends to bring out for a time the heroic virtues in man, in the long run it hardens him and seriously impairs his nobler feelings. All these things may be *per accidens*, and the side which really has a just cause may be convinced that these evils are only brought about by the other side. Even if this is true, they must be considered and, no matter who commits these sins, they are not to be even tolerated except for the gravest reasons. These facts and many others must be carefully weighed and balanced against the justice of the cause, before war can be lawful. If theologians cannot decide the justice of a particular war, they can prepare others for that decision by calling attention to the grave issues involved and to the difficulty of finding a cause adequate to the very serious and widespread evils of modern war.

A second mode of action which priests might adopt to promote peace is the formation of Catholic Peace groups, at least within existing societies. We have in England the Catholic Council for International Relations, which works for peace and the improvement of international fellowship in collaboration with similar movements at home and abroad. This organization is not well known and apparently does nothing of a very striking nature; actually, it accomplishes a great deal in a quiet way and was recently entrusted by the Archbishop of Westminster with the task of looking after Spanish refugees and arranging

for their lodging and hospitality in this country. This latter is not a typical work and the function of the C.C.I.R. is rather educational than anything else, but, given more support, it would perform these and greater works and would, of course, be known as it deserves to be known. A great deal too may be done by paying more attention to international problems in the study-circles of the Catholic Social Guild, which, though better supported than the C.C.I.R. is still not given all the co-operation which it deserves. Certainly, these existing and approved organizations should be strengthened and assisted before there is any question of establishing others with similar purposes.

"Of all possible ways of serving Peace, the most important finally is *prayer*." Prayer, public and private, the liturgical offices and the Mass should all be directed as much as possible to that end. This object of peace should constantly be present in our own private prayers and we have to encourage our people to keep the same object in theirs. In the midst of many pressing personal needs, we are apt to forget the grave social needs of our time—particularly those of the world-society. We all need to be reminded to pray for peace. Public prayers for Peace are usually ordered by higher authorities and it is for them to decide how often they should be offered: one of the most notable aspects of the pontificate of Pius XI is his frequent instructions about public prayers and solemn intercessions for peace. If we look to the Liturgy, the Mass *ad tollendum schisma* seems to be more suitable for this purpose than the Mass *pro pace*, which assumes that war is in progress. Whatever liturgical form be used, the Mass should frequently be offered specifically for the intention of peace. We should take this task on ourselves and encourage our people to have the Mass offered for this intention.

All our efforts and prayers should be put under the patronage of Christ the King and His Feast celebrated particularly as a Feast of intercession for peace. He gave His life in order that peace should finally reign in His kingdom and we are dedicated to carry out His task of promoting peace. That final and really lasting peace belongs indeed to a kingdom which is not of this world, but peace on earth, between the nations, is a most valuable means of bringing souls to eternal peace. We have not to despise the means but rather devote ourselves to promoting international peace in order to secure the attainment of the final end. That is the task to which our lives are consecrated, to establish the peace of Christ in the kingdom of Christ even, if possible, in this world.

HOMILETICS

Fourth Sunday of Lent (Gospel).

In the continuation of John vi. our Lord Himself makes the application of this astounding miracle, the only miracle which all four Evangelists record. He is the Bread of life in two senses, obviously connected in His intention because of the similarity of phraseology.

(1) He is the Bread of truth and doctrine, which men assimilate by faith in Him (John vi. 35-47). This is according to a common Eastern metaphor (cf. Isaiah lv. 1; Jer. xv. 16; Amos viii. 11; Prov. ix. 5; Ecclesiasticus xv. 3).

(2) The Holy Eucharist. He would give His actual Body under the appearances of bread (John vi. 48-72). Six times He reiterated to the incredulous Jews that He would give His real Flesh. For the truth of the doctrine He allowed many of His disciples to depart. He made it a test of the faith and loyalty of His very apostles.

Hence faith and the Holy Eucharist, or better faith centring in, and round, the Holy Eucharist may be the lesson of to-day. By the overwhelming miracle Christ wanted and won the faith of the multitude. He prepared them by a symbolic divine act for the deep truth which it symbolized. But their faith was not strong enough to take the mystery, even though logically they ought to have accepted it after the divine credentials they had so readily received. Their minds were too much given over to material things, the meat which perisheth, and to temporal benefits, to be fit to be drawn by the Father into acceptance of things unseen. Their failure is a salutary warning to all to keep the heart free from over-attachment to things of sense.

To drive home the lesson of faith centring round the Holy Eucharist, consider the amount of faith exercised directly or indirectly at every Holy Mass. It includes faith:

(1) In the Incarnation, for the Eucharist is the Body and Blood of God made man.

(2) In the Blessed Trinity, since it is the Body of God the Son.

(3) In the meaning and value of the Passion, since the Mass is Calvary renewed.

(4) In the absolute truth of Christ's doctrine.

(5) In the inner life of grace through union with Christ the Head; it is the sacrament of life by and in Him.

(6) In union by charity with one another, for we are all united in the one same Christ, a family sharing the one Food which is Himself (cf. I Cor. x. 17).

(7) In the sacramental system, of which this sacrament is the crown and centre.

To-day we are called to rejoice. We rejoice as citizens of the

new Jerusalem, i.e., of the Church, which, as St. Paul explains in his Epistle, is the free mother of free men who are born to God by faith. In this Holy Sion God dwells (cf. Zach. ii. 10-13; Soph. iii. 14-17). But our joy cannot be full unless our faith in Him present in His Church is living and our life in Him vigorous. Only so do we experience freedom, peace in His strength, the fulness of His consolation of which the Mass speaks. Maundy Thursday is drawing near; the call to Paschal communion becomes more urgent. Receive Him with full, intelligent faith, for with desire He desires to eat this Pasch with you.

READINGS :¹

Wiseman, *Lectures on the Holy Eucharist*.

Cat. Trid., P. II, cap. iv., nn. 1, 4, 18, 32, 47-49.

Manning, *The Blessed Sacrament the Centre of Immutable Truth* (C.T.S.).

Treasury of the Faith series :

18. *The Supernatural Virtues*.

19. *The Mystical Body of Christ*.

24. *The Eucharistic Sacrifice*.

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Passion Sunday (Epistle).

For the next fortnight the great motive why men should put away sin will be constantly before our eyes. Step by step we shall follow our Lord to His consummation; thereby the Church will try to impress the Passion indelibly on our minds and compel us to adopt St. Paul's sentiments: "I live in the faith of the Son of God who loved me and delivered Himself for me" (Gal. iv. 20).

In to-day's Epistle we have a selection from the Epistle to the Hebrews. The Epistle in its entirety deals adequately and beautifully with our Lord's priesthood and sacrifice. In this selection we are reminded of two things: (1) of the fact that Christ is our priest and victim; and (2) of the value of His sacrifice.

(1) He came into the world for this very purpose, to replace the ancient sacrifices—holocausts, sin offerings, peace offerings, etc. (Lev. i-vii.)—by the new and true sacrifice of which they were the symbols and from which alone they had their value. By His first human act at His conception He offered Himself as a victim (Heb. x. 5-7).

(2) In four ways Christ's sacrifice had value which the others had not: (a) Aaron and his descendants were sinners, and had to

[¹One of our readers has been good enough to suggest that the Homiletics section would be made more valuable by the addition of references to small and easily available treatises dealing with the subject-matter. It is not always easy to make such a list, but the experiment is made in this number.—EDITOR.]

sacrifice for themselves before they sacrificed for the people (Heb. vii. 28; ix. 7). But Christ, as Son of God, could not possibly sin; He was "holy, innocent, undefiled, separated from sinners" (Heb. vii. 26), and could successfully challenge His enemies, "which of you shall convict me of sin?" (Gospel).

(b) The place of Aaron's sacrifice was glorious; St. Paul describes its beauty (Heb. ix. 1-5). But it was perishable, for it was of human construction and only a figure of what was to come. That which came—the tabernacle of Christ—surpassed it in perfection, for it was not the product of human hands (Heb. ix. 11); it was the tabernacle of Heaven, into which Christ entered by His death, bearing the scars of His sacrifice and the merits and satisfactions of His Passion (Heb. ix. 24).

(c) The ancient victims were goats and calves, which were of no intrinsic value, but had only the external value that God gave them. But the new Victim is the High Priest Himself, the Son of God made man, who is necessarily an unspotted, flawless victim (Heb. ix. 14), whose sufferings have infinite intrinsic value because of His Person (although, of course, to have vicarious value for us, they must be accepted as vicarious by God the Father).

(d) The ancient High Priest could alone enter for a moment yearly into the Holy of Holies to offer the great sacrifice of Expiation which was reserved to him. He could not introduce anyone else. And he had to repeat the sacrifice year by year because of its inefficacy. But Christ has entered the Holy of Holies of Heaven for ever; and not alone, for thither He leads all the multitude who deliberately share in His sacrifice. Once only He offered Himself, for once only could He die, and His death was superabundantly expiatory.

Like the ancient Hebrews we must acknowledge our sinfulness. Note the admissions of sinfulness in to-day's Mass, in the Common of every Mass. We should develop great devotion to the Passion, and be eager to apply its fruits to our souls through the Mass and the Sacrament of Penance, and by such devout practices as the Way of the Cross and the Rosary.

READINGS :

Treasury of the Faith series :

13. *Jesus Christ, Man of Sorrows.*

14. *Christ, Priest and Redeemer.*

26. *Sin and Repentance.*

Wiseman, Meditations.

Palm Sunday.

To-day our Lord had a brief triumph; thereby He fulfilled another prophecy (Isaias lxii. 11; Zach. ix. 9), and confirmed His Messiahship. At the end of the week these same crowds were induced to reject Him. Still many would again come back to Him after He had risen and ascended, and the Holy Ghost

had come; they would be among the thousands who accepted St. Peter's first sermons (Acts ii. and iv.). They would come back to Him, not in the fleeting enthusiasm of an excited hour, but in entire and lasting submission. Hence we see that it is not sweet affections or mass displays of piety that finally count, but earnest personal service in the joys and sorrows and the humdrum routine of life.

For a brief spell Christ was exalted. It is the prelude to a quite different exaltation, when "exaltatus a terra" (John iii. 14; viii. 28; xii. 32) on the Cross He will be displayed to the world as though He were a malefactor, hung up above the crowd to be gazed upon and mocked in His quite deliberately elected weakness and death.

But that humiliating exaltation, in which He seemed to be defeated and destroyed, was the beginning of His true exaltation.

(1) It was the necessary means to His personal victory of a bodily resurrection. Unless He died He could not rise. Through death He found the means of giving the completest testimony to His divine mission, to His true Divinity.

(2) It was the means of His triumph in the hearts of men. "And I, if I be lifted up from the earth, will draw all things to myself" (John xii. 32). Triumphant through the cross, He has been recognized as the Saviour and Healer of mankind, *actu* Jesus; and as very God of very God, so that "Jesus" has been proclaimed a Divine Name, at which all creation bends the knee (Epistle). His cross has become the standard of every true follower of His, signed upon themselves, a means of blessing and consecration, an image honoured everywhere. It has become also their interior mark of His service, so that in mortification of body and will they have shouldered their cross after Him, believing His word that His true followers must take up their daily cross. Hence suffering and death have changed their meaning since He died; they have become things not to be shunned but to be accepted, even desired, for His sake. Men have learnt from Him that an expiatory value can be given to suffering; and they have learnt to use it, not only to atone for their own sins, but also for the sins of others, "filling up those things that are wanting of the sufferings of Christ for His body, which is the Church" (Col. i. 24). (Not in the sense that the satisfactions of Christ are not completely adequate; it is their *application* to the individual that can be obtained by our sufferings.)

The ceremony special to this day dramatically re-enacts Christ's triumph. It is a very ancient ceremony; it began in Jerusalem itself in the fourth century. By it we have professed our loyalty to the true Christ, our spiritual King, triumphing through His cross. We have proclaimed ourselves to be of one mind and heart with the unnumbered multitudes of faithful Christians who in every century have honoured Christ by zealous service, upright living, surrender of self and sometimes of life itself. Our partaking in it must never be mere lip service or

a passing honour that gives place presently to the crucifying of Christ by mortal sin.

READINGS :

Hedley's *Retreat*, Chapter XV.

Imitation of Christ, Book II, Chapter XII.

Easter Sunday.

The Resurrection was Christ's greatest credential. That is the reason why Easter is so great a feast, the greatest, with Pentecost, in the ecclesiastical year. The Resurrection was an astounding miracle, whose force even the least impressionable mind can feel. It was also a prophesied miracle, foretold on many occasions (cf. the detailed prophecies of the Passion in Matthew xvi. 20-23; xvii. 21-22; xx. 17-19). It was adduced by the Apostles in their preaching as the great Sign of the truth of Jesus (cf. the Acts *passim*).

It was thus Christ's triumph, His victory over His gainsayers, the vindication of His claims to the belief of men. That is its apologetic value; it is the principal motive of credibility.

But it is also a dogma of the Faith, having its place in the great cycle of the dogmas of our redemption and sanctification. On this we may dwell more exclusively to-day.

(1) By the Fall the human race had come under the sway of death. And death meant two things :

(a) Spiritual death. There is nothing clearer in every page of St. John and St. Paul than that grace means life. To be deprived of grace is, then, to be dead spiritually. With the exception of our Lady, every child in whose veins flows the blood of Adam by natural descent is born spiritually dead in original sin. And the vast majority of men follow the evil example of Adam and commit spiritual suicide by actual deliberate grievous sin.

(b) Bodily death. "In what day soever thou shalt eat of it thou shalt die the death" (Gen. ii. 17). "By one man sin entered this world and by sin death; and so death passed upon all men, in that all have sinned" (Romans v. 12). Though death is natural to man, yet it was not God's original intention that he should die; preternaturally He would protect him from death. Bodily death is thus a consequence of sin; it is the great outward manifest sign that we are all born in sin.

Now Christ conquered death in both these forms. (a) His death was our ransom from the sway of Satan (cf. Mark x. 45; Romans v. 10; I Cor. xv. 3, etc.). He sacrificed His life for us; and by the Resurrection the Father proclaimed infallibly His acceptance of Christ's offering. (b) By His Resurrection Christ broke the evil spell of bodily death. A Man had risen in glory. Death, therefore, could no longer be regarded as final. Actually He had risen not for Himself alone, but for mankind. He had risen to prove that He was the *Resurrection* and the life (John xi. 25), that "as in Adam all die, so in Christ all

shall be made alive" (I Cor. xv. 22). The open tomb of Christ proves that the grave which closes over us and ours does not close for ever.

To us all, therefore, Christ offers a double resurrection:

(a) Born in sin, spiritually dead, we rise by the re-birth of Baptism to the life of grace (Romans vi. 3-5). Eastertide was the great baptismal season in the early Church; the Liturgy is constantly concerned with Baptism. (b) At the last day He will raise our bodies (John v. 28, 29; Matthew xxiv. 31; I Cor. xv. 52, etc.).

Thus Easter, the Spring feast, when nature is re-awakening, is a feast of faith and hope. To the believer the future is one of life, not of death; of the life of the soul by grace and of the glorified life of the body in the end. But to this there is a condition attached, namely, that we really walk in newness of life, putting off the old Adam with his works (cf. Epistle). The mortifications, prayers and alms of Lent, our thoughts of the Passion, our Paschal Confession and Communion have been a great spiritual renewal. May that renewal be a permanent conversion to Christ, our true Life and Resurrection!

READINGS:

Vonier, *The Victory of Christ*.

Treasury of the Faith series:

9. *Man and His Destiny*.

10. *The Fall of Man*.

22. *The Sacrament of Baptism*.

34. *The Resurrection of the Body*.

Cat. Trid., P. I, de V. Symboli Art.

P. II, de Baptismi Sacramento.

NOTES ON RECENT WORK

I. MORAL THEOLOGY AND CANON LAW.

BY THE VERY REV. CANON E. J. MAHONEY, D.D.

A German priest, unable to publish his pacifist thesis at home, has had it produced in an English version.¹ The writer's purpose is to save Christianity and the Church, the mystical Christ, from moral entanglement in the dark powers of war, should it prove impossible to save them from physical entanglement therein. It is a very fervent and sincere attack on the axiom *si vis pacem para bellum*, and with many of his less exaggerated statements everyone will agree. The pacifist finds more support from the Protestant sects than from the Catholic Church; Catholics tend to disregard, in practical life, the principles of the great Papal encyclicals; the whole business of politics needs

¹ *Peace and the Clergy*, by a German priest. Sheed & Ward. 1936. 166 pp. 5s. [Our leading article is a sympathetic account of the teaching contained in this book.—EDITOR.]

Christianizing; without a return of governments and peoples to the thought of God and to belief in Christ, a realization of the mighty idea of international peace can never be counted on or even hoped for; most of all, it is the business of the clergy to take a lead in this work of restoration, and to lend no support to a militarist nationalism; the decoration of our churches, for example, with regimental standards, is not in keeping with the character of the Catholic Church which is supra-national and universal.

The movement for peace is to be supported and encouraged, above all, by having masses and prayers expressly for this purpose, a work which Fr. Gerald Vann, O.P., is strenuously encouraging at the present time. The clergy should use what influence they can with the powerful forces of journalism, in order to maintain the highest standard of truth and justice amongst journalists, who should give the same prominence to the faults of their own nation as they do to those of foreign countries. The thoughts of the young should be directed away from war, for example, by banning "war games" even in the nursery.

But the author's white-hot enthusiasm leads him occasionally into strange excesses. The clergy, and the Catholic clergy, are the chief objects of his reproaches. In principle we must all, with proper humility, take more than our share of responsibility for the aberrations of the flock, in this question and in every other: *sic sacerdos sic populus*. But is it, quite soberly, the normal attitude amongst us clergy to accept the inevitability of war in a fatalistic fashion, as the result of original sin, and to dismiss the peace movement as Utopian? It is simply not true of the clergy of our experience. Whether it is true of the clergy in Germany the author is the best judge. But we find it hard to believe that the normal, highly intelligent, German *pfarrer* talks like a half-wit on the subject of war and peace.

Also, is it true that the liturgy hardly reckons with war between Christian nations? In spite of the rather special pleading involved in the arrangement of texts from the Missal, we can find nothing in the prayers of the Mass *tempore belli* to support this contention. On the contrary, the existence of a special Mass *contra paganos* leads, if anything, to the opposite conclusion. Cardinal Faulhaber is more than once quoted as saying that the teaching of moral theology in regard to war will have to speak a new language, and take new facts into account, whilst retaining its old principles. Everyone agrees. The principles are, it seems, apparent in the letter signed by the whole German episcopate, as reported in *The Times*, January 4th, 1937. The Church, it is asserted, whilst not itself issuing a call to a new war, will be able the more energetically to support the third Reich in repelling Bolshevism, the more it enjoys, in its own legal sphere of activity, the liberty assured by Divine right and by the Concordat.

The truth is that the word "pacifist" is capable of an

orthodox and an unorthodox sense, and we would very much like to see, in future editions of this excellent book, the author's advice to his brethren in a country which may be called upon to defend its altars and its hearths in a defensive war. He admits, rather grudgingly, that the Gospel does not forbid armed resistance against unlawful aggression, and we would like to see the duties of shepherds and flock, in such circumstances, clearly formulated in accordance with Catholic tradition.

The Westminster Catholic Federation has prepared a short criticism of Mr. Herbert's *Marriage Bill*, which is at present being discussed in Parliament. The pamphlet follows the lines of a previous one issued three years ago, and considerable use has been made of Lord Merrivale's recent book on the subject.² The pamphlet is not priced but the Federation welcomes any contribution to the cost of printing and distributing propaganda of this kind. The purpose of the Bill, according to its sponsors, is to strengthen the institution of marriage, and certain proposals, such as Clause 5, which ensures the continuance of the contract for at least five years, may be a step in the right direction. On the other hand, it may encourage the idea that marriage can be contracted, as a trial trip, for five years' duration. The Bill follows the usual lines of all such measures in recent years, introducing the fresh causes for divorce suggested by the Majority Commissioners in 1912. Probably the most interesting of these, from a theological point of view, is "desertion" which Clause 16 interprets as including refusal to permit marital intercourse; similarly refusal to consummate marriage is proposed as a ground for declaration of nullity. Surely one of our legislators will seek a definition of "marital intercourse" and "consummation of marriage," and we shall discover whether, in the eyes of the law, the mutual act of masturbation involved in the use of contraceptive appliances is considered marital intercourse. If it is, and if this clause becomes law, the guilty party will be the one who has refused co-operation in an act of unnatural vice! In the Standing Committee, so far, the chief opponent of the measure has been Mr. A. M. Lyons, K.C. On the last occasion we had the benefit of Dr. O'Donovan's eloquence in the House of Commons. Many will think that the prospects of the Bill have suffered a reverse in the recent national crisis. The House of Commons which, just before Christmas, registered its disapproval of marriage with a divorced person, cannot very logically proceed, just after Christmas, to increase the number of such persons. The bearing of the recent crisis on the prospects of Mr. A. P. Herbert's Divorce Bill is discussed in an interesting article in the current *Dublin Review*.

Dr. W. R. O'Connor, of St. Joseph's Seminary, New York, has contributed a very notable article in English to the current *Ephemerides Theologicae Lovanienses*³ on the indissolubility of

² See Vol. XII, p. 396.

³ 1936, fasc. 4.

a ratified and consummated marriage. He works rightly on the assumption, which was made abundantly clear in the first edition of Gasparri's Catechism,⁴ that the only type of marriage which is absolutely indissoluble, in all circumstances, is that which has been validly contracted by two Christians and consummated. Even a marriage contracted by a Catholic with a dispensation from *disparity of worship* is not indissoluble, of its nature, though there appears to be no actual example of a Papal dissolution being granted in such cases. He proceeds to seek the inner reason for this indissolubility. Canon 1013 states that the indissolubility of a Christian marriage enjoys a peculiar firmness because of the sacrament, *ratione sacramenti*. Yet a marriage which is a sacrament is not indissoluble until it has been consummated; on the other hand, consummation does not make marriage absolutely indissoluble unless it is a sacramental marriage. What is there in the conjunction of these two elements which gives rise to the property of indissolubility? Or, in other words, what is there to prevent the Church from dissolving a ratified and consummated marriage? The usual answer is, though this truth has never been formally defined by the Church, that such marriages are indissoluble *jure divino*. The author is not satisfied with the intrinsic theological reason for this, as explained by Cardinal Billot and theologians generally,⁵ since it rests on the rather unsatisfactory proof from the symbolism of Ephesians v. 32. In seeking another explanation Dr. O'Connor relies on the Power of the Keys given to St. Peter and his successors. But, in doing so, it may, perhaps, be doubted whether he has completely avoided the conclusion that the indissolubility of a ratified and consummated marriage is *jure ecclesiastico*, a proposition which no Catholic theologian, least of all Dr. O'Connor, could defend. Moreover, in our recollection, the "binding and loosing" text is not commonly used by theologians in proving the limited Papal power of loosing the bond of marriage. "Argumentum enim, quod saepe affertur pro hac facultate dispensandi, desumptum ex verbis Christi ad Petrum: Quodcunque solveris, etc., revera nimis probat ac perinde nihil probat; etenim nulla est ratio, cur ex eodem textu non possit inferri facultas dissolvendi matrimonium etiam consummatum."⁶

In the form of a book of Cases, Fr. Ter Haar, C.S.S.R., deals with the principal modern vices and the method of dealing with them.⁷ Probably the most useful section is *De Onanismo Coniugali*, which includes, as every modern treatise must, a judgment about the Safe Period. This practice may sometimes be mortal sin: "si accedunt circumstantiae supra indicatae,

⁴ See a discussion on this interesting text, which was altered in later editions, in CLERGY REVIEW, Vol. IV, 1932, p. 503.

⁵ Cf. Joyce, *Christian Marriage*, p. 443.

⁶ Prümmer, *Theol. Moralis*, III, §668.

⁷ *Casus Conscientiae de praecipuis huius aetatis Vitiis eorumque Remediis*, Marietti. 1936. 210 pp. 10 lire.

videlicet si deest mutuus consensus, vel si habetur proximum incontinentiae periculum aut notabilis diminutio amoris mutui." With the exception of the last clause, which is rather difficult to determine, this represents the common teaching.

The decisions given by the Commission for interpreting the Code have already been collected together by various canonists, e.g., Cimetier, Woywood, Bouscaren. The most recent we have seen is of a quasi-official character, being the work of Mgr. Bruno, Secretary of the Congregation of the Council and of the Code Commission.⁸ It indicates all the official documents explanatory of the Code, and not merely the replies of the Commission. In this respect it is occasionally much fuller than other similar works. Rather surprisingly we are not given, under Canons 1410 and 1415, the interpretation mentioned in last month's CLERGY REVIEW, p. 29, deciding that American parishes are benefices; the reason is perhaps that it is a private document which has never been promulgated officially. Though its authorship puts this collection in a category apart, we think that Bouscaren's *Canon Law Digest*,⁹ with its supplement for the past two years, is the most useful book of the kind for English-speaking priests. If one is content to have only those decisions which explain the Sacraments, the collection just published by Fr. Henry Davis, S.J.,¹⁰ can be strongly recommended for its practical character.

The same author has also published a supplement to his *Moral and Pastoral Theology*,¹¹ in which some corrections and additions are printed in alphabetical order. This is a good method of keeping a manual up to date and could be followed, with advantage, by all the authors writing manuals of Moral Theology. Our preference, however, is for the order of the book rather than for alphabetical order.

Fr. M. C. de Coronata, the author of a manual of Canon Law, has made a special study of the Third Order of St. Francis,¹² which has now been translated from Italian into French, and will be found useful in studying the details of the law regarding all Third Orders.

II. PASTORAL THEOLOGY.

BY THE REV. T. E. FLYNN, Ph.D., M.A.

In view of the recent Joint Pastoral, Catholic Action is a matter of urgent interest amongst us and doubtless many clergy

⁸ *Codicis Iuris Canonici Interpretationes Authenticae seu Responsa: annis MCMXVII-MCMXXXV data. Typis Polyglottis Vaticanis. 1935. 288 pp. 12 lire.*

⁹ Bruce Publishing Co., Milwaukee. 1934.

¹⁰ *Pastoral Theology, Authentic Replies on the Canons of the Codex, 1918-1936.* Sheed & Ward. 1936. 32 pp. 1s. 6d.

¹¹ *Moral and Pastoral Theology, Supplement to the First Edition.* Sheed & Ward. 1936. 16 pp. 1s.

¹² *Le Tiers-Ordre Franciscain, Traduction Française.* Marietti. 1936. 484 pp. 20 francs.

will be looking for practical guidance in their duty of instruction and organization. The CLERGY REVIEW has, in the course of the past year, published several articles presenting various phases of the subject and has indicated some of the more important works which treat of it. But what is wanted is a comprehensive text-book compiled with a view to our own immediate conditions. Fr. Martindale's translation of Mgr. Civardi's classic treatise will always be useful, but although the English version was in some way adapted to meet our needs the book was not primarily addressed to us in England. *Catholic Social Action*, written by Father A. M. Crofts, O.P.,¹ will do much to fill the gap. Its scope is confessedly narrower than that of Catholic Action. "It deals mainly with activity on behalf of social reconstruction on Christian lines. That is not the whole of Catholic Action. Purely spiritual works, such as prayer, fasting and alms deeds, pertain also to the general scheme of the modern apostolate. The re-establishment of the Christian family life is also one of its declared purposes. Yet the social question being most urgent has become the chief rallying ground of the Catholic Apostolate" (Foreword, p. 11). And this is precisely the part of the scheme in which pastors will most particularly seek enlightenment.

In straightforward English Fr. Crofts has provided an instructive and interesting survey, based on the encyclicals of Popes Leo XIII, Pius X, Benedict XV, and Pius XI, and on the many less formal pronouncements of the present Holy Father. One thing that emerges very clearly is that Catholic Action is no mere creation of Pope Pius XI.

Although it has always been recognized that every Christian is by his very profession called to apostolate, it is only in recent years that the laity have been called upon to enlist formally for active service in the ranks of the Church Militant. The right and duty of lay participation in the work of the Hierarchy are inherent in the Christian economy. The *regale sacerdotium* is rooted in the sanctifying power of the Holy Ghost: it is stamped on every Christian by the characters of Baptism and Confirmation. This Thomistic teaching is clearly stated by Fr. Crofts in the third chapter of his first part. (Incidentally it may be noted that this particular effect of Confirmation is deserving of emphasis in the preparation of candidates for that sacrament if they are of an age to appreciate it.)

In the next chapter we learn what Catholic Action means. The personal sanctification which is its primary purpose must have a leavening influence in the world. But Catholic *Social Action* demands more explicit and conscious expression. It "proclaims the principles which govern social life, applies them to the conditions that prevail, creates a public opinion in their favour. . . . Finally it seeks their fulfilment" (p. 51). This is the specific work for which lay volunteers are now being

¹ Alexander Ouseley, Ltd. pp. 327. 7s. 6d.

organized. It is the work of an *élite*, and the distinction between this and Catholic Action in the broader sense, which should go with the Christian name, is the key to the reconciliation of the apparent contradictions which are likely to puzzle those who read the decrees for the first time (p. 63).

The special need for Catholic Action to-day is due to the "Harvest of Misery" of which the seeds were sown at the Protestant Reformation. The evil lies not merely in the pauperization and enslavement of a large part of mankind, but even more in the blatant propaganda of atheist materialism which finds easy victims in a proletariat demoralized by want. We are confronted with much more than economic problems and the state of the world cannot be remedied by economics alone. The root of the evil lies deeper, and to destroy it we have need of more than material instruments. In particular, Catholic Action is warned against involving itself with political action, although Catholics taken individually have political duties and responsibilities.

The fourth part of Fr. Crofts' book is devoted to "Preparation for the Apostolate," and it is to these chapters that the clergy will turn most eagerly in quest of practical advice. The virtues of Charity, Justice, Zeal and Perseverance must be conspicuous in the Catholic Actionist. But in addition to the personal and spiritual training there must be an intellectual preparation. This involves formal and technical instruction in dogmatic and moral science and in sociological principles. The establishment of study-circles is a necessity, and the author supplies a very practical and encouraging chapter on this topic.

The fifth part, "The Apostle's Allegiance," deals with the wholehearted subordination of all activity to the directions of the Hierarchy and contains an important chapter on "The Political Issue." The sixth part on "Organization" has much to say about the spirit of the apostles and their leaders and on the way in which the all-important duty of selecting leaders is to be carried out. Part VII, "Sowing the Good Seed," indicates "the ways and means of Catholic Action" and deals particularly with "The Power of the Press" and "The Apostolate of the Schools."

The practical suggestions of this book stand out against a strong and clearly drawn theological background, which will be invaluable in the preparation of the sermons which must necessarily accompany the work of organization.

For both these purposes, but especially for preaching, *A Call to Catholic Action*, Volume II,² will also be helpful. This is the completion of a former volume which was noticed recently in the CLERGY REVIEW (Vol. XII, p. 416). Some of the conferences are devoted to the theory of the subject, others are intensely practical. Thus, Bishop Lucey opens the course with a paper entitled "Economic Disorders and *Quadragesimo*

² Herder. pp. 242. 8s. 6d.

Anno." After exposing the conflict between labour and capital His Excellency shows how *Quadragesimo Anno* suggests the reconciliation, and then in practical detail he considers the duties laid upon Churchmen by the encyclical: it "utters a ringing challenge which I fear has not been accepted by all of us." Mgr. Fulton Sheen in a theological chapter examines the true content of the name, Catholic Action, and shows how it is bound up with the doctrine of the Mystical Body. There are subsequent chapters on "Unemployment, Old Age and Health Insurance," "Parish Credit Unions," "Education," "Catholic Action and Politics," etc. The Apostolic Delegate to the United States, who contributed the introductory chapter to the first volume, now writes on "Parish Charity," and, while showing an appreciation of all that this means, points out that it cannot be limited to merely parochial objects but must contribute to those which are appropriate to the larger units of Diocese, Province and Universal Church.

Almost inseparable from any scheme of Catholic Action, but, anyhow, commanded for its own sake, is the Confraternity of Christian Doctrine. In the last notes on Pastoral Theology I mentioned Dr. Bandas' book in this connection. Another has now appeared, likewise from America, *Teaching and Preaching Catechism to Children*, by the Rev. John K. Sharp, A.M., S.T.B., Professor of Homiletics and Catechetics at the Seminary of the Immaculate Conception, Huntington, New York.³ The first chapter, in the course of a history of catechism legislation, gives a very full account of the Confraternity of Christian Doctrine. The remainder of the first part is concerned with the catechizing of elementary school children: the methods of attracting them to the classes, the organization, the method of teaching. The second part of the book deals with preaching to children at Mass or in retreats. Suggestions are given for a year's course of instructions, with outline sermons. Chapter VIII is a long chapter of "verbal illustrations for preaching and teaching religion to children."

The amount of literature of this type coming from the United States suggests that the problem of religious teaching has received over there considerably more attention than it has secured in this country. We have had a few influential pioneers and *The Sower* has doubtless informed a wide public. But we have, I fear, no organization to compare with the American. In the introduction to *Simple Methods in Religious Instruction*⁴ by the Rev. Joseph H. Ostdiek, B.A., M.A., we read: "In November, 1934, the archbishops and bishops of the United States decided at their annual meeting to establish a National Center for the Confraternity (of Christian Doctrine) at the N.C.W.C. headquarters in Washington, D.C. This office, which is now at work, aims to furnish information and literature on the Confraternity, to give directions on the proper establishment

³ P. J. Kenedy & Sons, New York. pp. 155 and x. \$1.50.

⁴ Geo. E. J. Coldwell, London. pp. 134 and ix. 6s. 6d.

of the society, and to provide teachers with materials, manuals and courses of study." The writer is the Instructor in Catechetics in the Creighton University Summer Sessions, and this book is the outcome of his lectures to teachers there. Such refresher courses, if they could be organized, would undoubtedly be of the greatest value to our own teachers. The scope of this book can be gathered from the titles of the chapters: The Study of the Child, Methods and Procedures, Teaching the Lesson, Aids and Devices, Organization of Classes and Program, The Levels of Instruction. At the end of each chapter is a list of exercises and problems, and there is a six-page list of Selected References and Materials for Teachers. Unfortunately, the book is rather dear.

Fr. Sharp has another book, *Our Preaching*.⁵ The dust-cover describes this as the "worth-while preaching book of a pastor-professor," and the praise is deserved—much as it reflects on the mass of literature of the same scope. In short, interesting chapters Fr. Sharp considers every type of preaching and has something stimulating to say about each. Those who are weary of the verbiage of many books of Homiletics need have no fear of this one. The short chapters are compact of sound sense and I venture to think that most of us would find something new and very practical in every one of them. Even though one may be painfully familiar with "the different kinds of homilies" the couple of pages on preparing a homily are well worth attention. Chapter VIII on Liturgical Sermons might induce many to embark on this very useful and attractive type of sermon. Chapter XIII, "Preaching on Some Modern Problems," would itself justify the publishers' claim to "worth-whileness." Its sections on Politics, Civic Duties, Social Welfare, Patriotic discourses, the Sixth Commandment and Birth Control are full of useful suggestions and necessary warnings.

The use of broadcasting by Catholics has been much wider in America than here; so it is not surprising if the author suggests that "all priests, *positis ponendis*, should make a try at radio sermons." And yet in America only thirty priests have taken part in the 320 Catholic Hours which have been given in four years, and among them "Mgr. Sheen has spoken some ninety times, Fr. Gillis fifty-three, and two others are tied for third place with eleven broadcasts each."

Chapter XXVII, "A Survey of Homiletics," written brightly in simple and direct language, brings out all the points that seem necessary. But American thoroughness has gone far. Tell it not in Geth; publish it not in the streets of Ascalon: the final section bears the ominous title, "Junior Clergy Preaching Examinations" and it records the fact that "some bishops require their junior clergy to submit in longhand, monthly for five years, to an appointed and secret board of censors, a thousand-word sermon." Perhaps the careful study of this

⁵ John K. Sharp, The Dolphin Press. pp. 270 and xiv. \$2.

excellent and very readable book will do something to stave off the necessity of any such legislation in this country.

Part III of Fr. Drinkwater's *Teaching the Catechism*⁶ has now appeared. It covers the sacraments, the virtues and vices. Described as an aid-book for teachers, it will, I think, when completed be considered "indispensable" to all of us who have to catechize children. Even though in church we cannot use the method completely for lack of materials, still every section will provide the substance of an instruction, and an effective one. But what about that promised book of illustrative stories?

QUESTIONS AND ANSWERS

PASSIO DOMINI, ETC.

A priest whom I know has adopted the following practice, justifying it by arguments as to the importance of the prayer and the value of bringing it home to the penitent: after the formula of absolution, he recites aloud the prayer "*Passio Domini, etc.*," in an English translation. To the objection that the sacrament may not be administered in English, he replies that this prayer is not essential to the absolution and that, therefore, he may say it even in the vernacular. Can his practice be followed? (PENITENS.)

REPLY.

The relevant texts are: Canon 885: "*Etsi preces, ab Ecclesia formulae absolutionis adiunctae, ad ipsam absolutionem obtinendam, non sint necessariae, nihilominus, nisi justa de causa ne omittantur.*"

Rit. Rom., Tit. iii., cap. ii., n. 4: "*Justa de causa omitti potest Misereatur, etc., et satis est dicere: Dominus Noster Jesus Christus, etc., ut supra, usque ad illud: Passio Domini nostri, etc.*"

Ordo Administrandi, Tit. iii., cap. iii., n. 4: "*In confessionibus frequentioribus, et brevioribus omitti potest Misereatur, etc., et satis erit dicere. . .*" (The rest is the same as the *Roman Ritual* (*loc. cit.*). Our *Ordo Administrandi*, in the previous words, retains the reading of the *Roman Ritual* before 1925.)

Council of Trent, Sess. XIV, cap. 3: "*. . . Ego te absolvo, etc., quibus quidem de Ecclesiae sanctae more preces quaedam laudabiliter adiunguntur, ad ipsius tamen formae essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae.*"

(i.) Any necessity, such as a large concourse of penitents, justifies the omission of the prayers before and after *Dominus noster Jesus Christus, etc.* If they are omitted without a corresponding necessity, the writers for the most part say that there

⁶Burns Oates & Washbourne. 1s. 6d. Cf. CLERGY REVIEW, Vol. XII, p. 406.

is no sin, not even venial sin. It is the doctrine of St. Alphonsus quoting De Lugo and a number of contemporaries,¹ and it is based on the words of the Council of Trent "laudabiliter adiunguntur." The opposite view of Chretien, "leve peccatum est,"² and of a few others, is not, in our opinion, correct.

(ii.) If it is no sin to omit these words, and yet praiseworthy not to omit them, the conclusion must be that their recitation is recommended as a counsel not as a precept. It is an act of charity, at least, to recite them. St. Thomas teaches that the formula *Passio*, etc., has a special efficacy in elevating the acts of the penitent to the status of sacramental satisfaction,³ which would be a serious reason for not omitting them. But there are difficulties in accepting this view,⁴ since the words refer to future acts of the penitent, whereas the sacramental satisfaction or penance refers to past sins just remitted. Nevertheless, it can be readily admitted that the words, coming as they do within a formula for administering the sacraments, have an efficacy superior to that of a purely private prayer. They are said in the name of the Church and can rightly be described as constituting a "sacramental." It is praiseworthy, because an act of charity, not to deprive the penitent of the effect of this formula.

(iii.) The position of the priest referred to in the above question is evidently that of a confessor who wishes *ex caritate* to assist the penitent. As we view the matter, the question is really whether the same effect, whatever it may be, is caused by reciting the formula in the vernacular. The question, in a way, is not of vast importance, and it is open to anyone to form his own view from the above *data*. Our own view is that it should be recited in Latin. This is based on the assumption that the formula is a "sacramental", and Canon 1148 requires the rite of a sacramental to be accurately observed. It is, in fact, the common teaching that the effect of a sacramental is not caused unless the rite, as determined by the liturgical books, is properly observed. Our conclusion, therefore, is that it may be omitted without any sin, but that it should be said in Latin, if the penitent is to profit by the spiritual effect the Church intends. We also think it is an excellent suggestion to recite the *formula* in English, as well, as an additional benefit to the penitent *ex caritate*. No writers, as far as we can discover, deal with the question raised. If it were ever submitted to the Congregation of Rites, we would anticipate the same reply as that given to the query whether the apparently useless word "deinde" might be omitted: "nihil esse innovandum."⁵

E. J. M.

¹ *Theol. Moral.*, VI, n. 430, ad 3.

² *De Poenitentia*, ed. 1935, n. 70.

³ *Quodl.*, III, art. 28, Parma, IX, p. 505.

⁴ Cf. Cappello, *De Poenit.*, n. 80; Gougnard, *De Poenit.*, p. 88.

⁵ *S.R.C.*, March 11th, 1837, n. 2764.

VICARIUS SUBSTITUTUS.

A parish priest is accustomed to depend for a "supply," during his vacation and that of his curates, on some indetermined priests sent by their superior from a neighbouring religious house within the diocese, and the local ordinary has sanctioned the arrangement. Is it necessary, particularly with a view to their assistance at marriages, to supplement this general delegation by obtaining the nomination of definite specified priests? (C.)

REPLY.

Two really distinct issues are raised here, the validity of the appointment of a "vicarius substitutus" and the validity of delegating a priest to assist at marriage. If a priest is validly appointed as "vicarius substitutus" he requires no further delegation in order validly to perform the duties of a parish priest. His jurisdiction is "ordinary," in the common interpretation of the canonists, from a comparison between canons 197, §1; 474; 873, §1. It must be noticed, however, that even though there is some flaw in the appointment of a supply as "vicarius substitutus," it does not necessarily follow that his assistance at marriages is invalid; he may be validly constituted as a delegate of the parish priest for marriages, other things being equal. Without entering on the rather involved subject of delegation for marriages, we may call attention to a reply of the Code Commission, May 20th, 1923, bearing directly on the circumstances of this question: "Utrum ad normam canon. 1096, §1, sacerdos sit determinatus, si parochus Superiori monasterii in casu particulari declaret, se ad matrimonium proxima Dominica in ecclesia filiali celebrandum delegare aliquem sacerdotem religiosum, qui a Superiore sequentibus diebus ad Missam die Dominica ibi celebrandam deputabitur. Resp. Negative."

The force of this reply is weakened, to some extent, by another reply of December 28th, 1927: "An parochus vel loci Ordinarius, qui ad normam canonis 1096 §1 sacerdotem determinatum delegaverit ad assistendum matrimonio determinato, possit ei etiam licentiam dare subdelegandi alium sacerdotem determinatum ad assistendum eidem matrimonio. Resp. Affirmative."¹

Confining our attention to the main question of the validity of the appointment of a "vicarius substitutus," we have the following texts as guidance. Canon 474: "Vicarius substitutus qui constituitur ad normam can. 465, §§4, 5 et can. 1923, §2, locum parochi tenet in omnibus quae ad curam animarum spectant, nisi Ordinarius loci vel parochus aliquid exceperint." Canon 465, §4: "Sive continuum sive intermissum sit vacationum tempus, cum absentia ultra hebdomadam est duratura, parochus, praeter legitimam causam, habere debet Ordinarii scriptam licentiam et vicarium substitutum sui loco relinquere ab eodem Ordinario probandum; quod si parochus sit religiosus, indiget praeterea consensu Superioris et substitutus tum ab

¹ Cf. Cappello, in *Periodica*, 1930, p. 9; *De Matrimonio*, § 650 ad finem.

Ordinario tum a Superiore probari debet. §5: Si parochus repentina et gravi de causa discedere atque ultra hebdomadam cogatur abesse, quamprimum per litteras Ordinarium commonefaciat, ei indicans causam discessus et sacerdotem supplementem, eiusque stet mandatis." Codex Commission, July 14th, 1922: "Utrum vicarius substitutus, de quo in can. 465, §4, possit post Ordinarii approbationem licite et valide assistere matrimoniis, si nulla limitatio apposita fuerit. Resp. Affirmative. Utrum idem vicarius id possit etiam ante Ordinarii approbationem. Resp. Negative. Utrum vicarius, seu sacerdos, supplens, de quo in cit. can. 465, §5, id possit ante approbationem Ordinarii. Resp. Affirmative, quoadusque Ordinarius, cui significata fuit designatio sacerdotis supplementis, aliter non statuerit."

The validity of the appointment of the "vicarius substitutus," and consequently of his assistance as such at marriages, depends therefore on his being approved by the Ordinary. In the common law the nature of this approval is not, at the moment, determined exactly. Neither the relevant canons nor the reply of the Codex Commission require the Ordinary to restrict his approbation to an individual explicitly determined by name. He may, if he wishes, permit and sanction the appointment of any religious designated by the religious Superior. This is Cappello's solution (*loc. cit.*) and it is the one given by the (American) *Ecclesiastical Review*, August, 1936, p. 197. "Approval is necessary according to the decision of the Pontifical Commission, July 14th, 1922, but in this decision no mention is made of approval of a specific priest. Certainly, if the Ordinary does not disapprove the arrangement [i.e., the one outlined in the question submitted above], it can be reasonably presumed that he approves."

Inasmuch as the whole matter rests on the Ordinary's judgment, and it is his right and his duty to see that a suitable priest is in charge of the parish during the absence of the parish priest, it is clear enough that he may elect to give no approval except to a specified priest. "Sicut post designationem, ita et ante eam potest Ordinarius suum *veto* pronuntiare. Potest per statutum dioecesanum determinatam quamdam categoriam (ex. gr. sacerdotes extradioecanos) excludere; potest etiam per praeceptum particulare praepedire ne talis determinatus assumatur. Quae prohibitiones ut sequelam videntur habere. invalidam fore designationem illius vel illorum qui excluduntur. . . . Cavendum tamen ne nimiae exclusiones difficiliorem vel illusoriam reddant parochi facultatem eligendi suum substitutum."² The matter is often regulated by local diocesan law. e.g., in Liverpool "(Parochus) indicet quoque nomen vicarii substituti, sive senior suus vicarius erit, sive sacerdos aliunde quaesitus; nec ullo modo sufficit Nobis indicare parocciam aut domum religiosam a qua eligitur."³

E. J. M.

² F. Claeys-Bouaert in *Jus Pontificium*, 1927, p. 78.

³ Synodus, XII, 1934, n. 46.

COMMUNION TO THE SICK.

May a priest, who is giving Holy Communion during Mass or immediately before Mass, leave the altar in order to communicate a sick religious in a neighbouring room which is within earshot? (F.R.)

REPLY.

The instructions on this matter refer to the priest leaving the precincts of the altar to communicate sick persons, *during Mass*. What is permitted during Mass is lawful, we may conclude, when Holy Communion is being distributed immediately before Mass.

The annotation to the first instruction¹ sets out the principle which has been further elucidated in later instructions, namely, that the practice is permitted provided that it is in such circumstances as preserve a moral unity with the Mass and do not constitute a separate function: "S.R.C. respondit etiam non licere administrationem viatici infra Missam, si Celebrans e conspectu suo amittat Altare. Hoc enim esset Sacrificium quodammodo interrumpere, tum propter longum iter, quod supponi debet, si sacerdos e conspectu amittat Altare, tum propter interpositionem aliarum precum, sive psalmorum, qui recitari deberent a discessu ab Altare ad infirmorum lectum; quae si aliunde omitterentur, et Sanctissimum Sacramentum nihil recitando (ne actio videretur abrupta) deferretur, hoc in casu quaedam quasi irreverentia in Sanctissimum Sacramentum oriretur et quoddam etiam scandali genus fidelibus oriri posset." Decretum, n. 2885, December 7th, 1844, sustains the principle in forbidding the practice of taking Holy Communion, *non per modum viatici*, in circumstances where there is clearly no moral unity with the Mass. The criterion of this unity is that the priest does not lose sight of the altar.

A further criterion is given in Decretum, n. 3322, ad 1 and 2 (February 7th, 1874). It is permitted "etiam in aliquibus cubiculis, ex quibus, etsi Altare non videatur, tamen vox sacerdotis celebrantis auditur." The answer adds "dummodo tamen in delatione SSmi Sacramenti umbrella omnino adhibeatur."

It is accordingly lawful if the priest does not lose sight of the altar, for example, if the infirmary is at the end of a passage leading from the sanctuary; or if the voice of the celebrant at the altar can be heard from the infirmary, for example, from a tribune above the sanctuary. We are of the opinion, nevertheless, that if this tribune is not immediately connected with the sanctuary by stairs and can be reached only by a long detour, the practice is not lawful.

E. J. M.

LEONINE PRAYERS.

May a parish priest dispense his assistants from the recitation of these prayers on Sunday, his reason being the necessity of finishing a Mass in order that the next may begin as punctually as possible? (VICARIUS.)

¹ December 19th, 1829, n. 2672; *Decreta Authentica*, Vol. IV, p. 313.

REPLY.

The occasions on which these prayers may be omitted are set out fully in Vol. VIII, 1934, p. 412. On other occasions the law requires them to be said and it is not one of the things from which a parish priest may dispense. Moreover, the reason given does not appear to be the kind of *grave incommodum* which excuses the observance of a positive law. The position of the assistant priest who is directed to omit them by his rector is distinctly awkward. We recommend that he should plead a difficulty of conscience over the matter, and request a ruling from authority as to what his action should be, if the parish priest declines to withdraw his direction. E. J. M.

BENEFICES.

(1) Re the answer (January, 1937, p. 29) concerning benefices in the United States, does it not follow that, for the same reason, all canonically erected parishes in England are benefices? For the decision given by Cardinal Gasparri, September 26th, 1921, is an objective and authoritative declaration of the law. It is neither an extension nor a restriction and therefore does not need promulgation. (T.A.H.)

(2) Further to your explanation of *superflua* (January, 1937, p. 31) what are the proprietary rights of a parish priest over the annual sum of money, e.g., £50, which he is permitted to take from the parish revenue for his personal needs. Is this sum of money subject to the law of Canon 1473? (W.D.)

REPLY.

In the answers given to the two questions in the January number, it was our purpose to avoid any opinion *de re beneficiaria* in England, not because the subject is uninteresting or unimportant, but because it is so clogged with doubts and obscurities that, pending an official solution, any opinion is as likely as not to be wrong. Many of the questions answered in this column are capable of a fairly certain and satisfactory solution, but difficulties arising in this particular subject cannot be resolved with any assurance at the moment. With this reservation we give the following opinion on these two questions.

(ad 1) The contention of "T.A.H." is based on Canon 17, §2: "*Interpretatio authentica, per modum legis exhibita, eandem vim habet ac lex ipsa; et si verba legis in se certa declaret tantum, promulgatione non eget et valet retrorsum; si legem coarctet vel extendat aut dubiam explicet, non retrahitur et debet promulgari.*" In the view of "T.A.H.", which is shared by many others, the authentic declaration for the United States is an example of what is meant in the penultimate clause, *si verba legis, etc.*, and therefore requires no further promulgation. It is merely the declaration of a law which is objectively certain, a clarification of the Consistorial decree, August 1st, 1919,¹ which determined that missions which were formerly under Propaganda became parishes after the Constitution *Sapienti*

¹ A.A.S., 1919, XI, p. 346; Bouscaren, *Digest*, p. 146.

Consilio. A similar decision, promulgated in the *Acta*, was given for Canada in 1932.²

But, it could rightly be objected that these promulgated decisions do not directly touch the matter under discussion. They decide the parochial status of formerly existing quasi-parishes, and the consequent obligation of *Missa pro Populo*. They do not deal with the question whether such parishes are necessarily benefices. Apart from parishes in the United States, the existing law seems to recognize, in Canon 1415, §3, that it is possible to have a parish which is not a benefice, properly so called. The point of law is at least a *dubium*, and it follows that Gasparri's interpretation for the United States needs promulgation before it can be applied elsewhere, according to the rule of the last clause in Canon 17, §2, *si . . . dubium explicet*, etc. This is the view of Fanfani, quoted at the conclusion of the reply on page 30 of the January issue, and it appears to be the view of Bouscaren since he expressly deals with it as something peculiar to the United States.

Wernz makes the following observation: "Ex quo ampliori Codicis conceptu (i.e., in Canon 1410) circa dotem requisitam ad beneficium, vix fiet ut extra terras missionum paroeciale officium non sit vere et proprie beneficiale."³ Our own view is that, if the question is ever the subject of an official decision, it will be decided that every canonically constituted parish in England is *ipso facto* a benefice. The Holy See is already accustomed to apply Canon 1435 to certain reserved parishes, thus regarding them as benefices, and it is altogether unlikely that in England a different rule to that applied in the United States would be introduced. The conditions in both countries are practically the same. But we do not think that the decision for the United States can automatically be applied here.

(ad 2) If the question discussed above is decided in the sense indicated, the decision would still leave open for definition the precise nature of the "dos" and "fructus" in our parochial benefices. But the priest is entitled to suitable maintenance, whether his parish is technically a benefice or whether it is not. It appears to us that when the Ordinary has determined that the parish priest is entitled to an annual sum for his personal needs, such as holidays or clothing, in addition to food and lodging at the Presbytery, this is equivalent to a declaration that the sum mentioned is what can reasonably be expended on these needs. If it is not actually spent it may be retained as *parcimonialia* and is not subject to the law of Canon 1473.

E. J. M.

BLESSING OF VESTMENTS.

May a parish priest bless vestments for another priest who is only passing through his parish, and has no intention of staying there, or of using those vestments in the parish? (R.S.)

² A.A.S., 1932, p. 436; Bouscaren, *Digest*, p. 151.

³ *Jus Canonicum*, II, §141.

REPLY.

The faculty of blessing vestments, which was formerly reserved to bishops, and usually delegated to priests within their jurisdiction by a clause in the diocesan *pagella* of faculties, is now possessed by parish priests from canon 1304: "Benedictionem illius sacrae suppellectilis quae ad normam legum liturgicarum benedici debet antequam ad usum sibi proprium adhibeatur, impertire possunt . . . 3. Parochus pro ecclesiis et oratoriis suae paroeciae positis, et rectores ecclesiarum pro suis ecclesiis." This power is either "ordinary" or "delegated *a jure*."

Its use is restricted, as the canon clearly states, to vestments for the churches or oratories of his parish, and he may not lawfully bless any other vestments. This is evident from the sequence of powers in this canon: (1) Bishops may bless vestments (no restriction); (2) Ordinaries lacking episcopal consecration may bless vestments for the churches of their territory; (3) Parish priests for the churches and oratories within the parish. The visiting priest must, therefore, apply to the bishop for permission.

It should be noted, from Canon 1147, §3, that a reserved blessing given by a priest without necessary permission is unlawful but not invalid.

E. J. M.

ALTAR OF TITULAR SAINT.

In a church dedicated to St. John, and in which there is no provision except for two additional altars, is it not necessary, or at least fitting, that one of the additional altars should be dedicated to St. John? (J.A.)

REPLY.

It is certainly not necessary in any church, no matter what its dedication, to have more than one altar. Is it fitting that there should be an altar dedicated to the titular Saint? The answer to this question can only be that, in a consecrated church, there is and there must be an altar so dedicated—it is the high altar. That the high altar is the proper altar of the titular of the church is often forgotten, but it is evident enough from the rite of consecration as contained in the Pontifical. The parchment placed with the relics in the sepulchre of the altar is inscribed: "Ego N Episcopus N consecravi Ecclesiam et altare hoc, in honorem Sancti N. . . ." Several times throughout the rite the words occur: "Sanctificetur, etc. . . . ad nomen et memoriam Sancti N," and in the *Litany of the Saints* is introduced the triple invocation: "Ut Ecclesiam et altare hoc, ad honorem tuum, et nomen Sancti N consecranda benedicere digneris, etc."

For this reason, it is forbidden to place over the high altar any other statue except that of the titular of the Church. To a question concerning the kind of statue of our Lady that might be placed over the high altar, S.C.R. replied that the statue should be that of St. Nicholas the titular saint.² When pressed

¹ Cf. CLERGY REVIEW, 1936, XI, p. 419.

² August 27th, 1836, ad 5, n. 2752.

with the objection that there was already a statue of St. Nicholas in a building adjoining the church (in apposita aedicula), the answer was the same: "Relinquatur imago Sancti Nicolai propria in aedicula, sed in Ara maiori ponatur Icon illius Sancti, in cuius honorem est consecrata. . . ."³

If it is a question, therefore, of what is most fitting, it seems that the proper thing is for the devotion of the people towards the titular saint to be centred upon the high altar. Nevertheless, it is very common to find an additional altar of the titular of the church, apart from the high altar. We cannot find any text forbidding it. What is forbidden is to have two statues of the same saint in one church.⁴ More often than not, we imagine, the additional "altar" is merely a bracket or shrine before which candles and flowers may be placed. E. J. M.

ROMAN DOCUMENTS

VOTIVE MASS OF CHRIST THE PRIEST.

Edito Decreto Urbis et Orbis diei ii martii 1936 quo unica Missa votiva de Christo Summo et Aeterno Sacerdote singulis primis feriis V cuiusque mensis celebranda concedebatur quibusdam sub conditionibus, R.P. Pancratius Pfeiffer Superior Generalis Societatis Divini Salvatoris Sacrae Rituum Congregationi haec humillime subiecit dubia, pro opportuna declaratione :

1°. An in Missa hac votiva de Christo Summo et Aeterno Sacerdote concessa pro primis feriis quintis cuiusque mensis, dicendum sit Gloria et Credo?

2°. An quando haec Missa impediatur a festo superioris ritus duplicis nempe primae vel secundae classis, loco Missae impeditae dici possit eiusdem commemoratio sub unica conclusione cum prima oratione festi?

3°. Quo colore Missa votiva de Jesu Christo Summo et Aeterno Sacerdote sit celebranda.

Sacra Rituum Congregatio, mature consideratis expositis, audito quoque Commissionis Specialis suffragio, his precibus praeaudati Superioris Generalis respondendum censuit :

Ad Primum : Affirmative ex gratia ;

Ad Secundum : Affirmative, dummodo non occurrat festum D.N. Jesu Christi aut eius Octava ;

Ad Tertium : Adhibeatur color albus.

Facta postmodum de his omnibus Sanctissimo Domino Nostro Pio Papae XI relatione per infrascriptum Cardinalem Sacrae Rituum Congregationis Praefectum, Sanctitas Sua sententiam ipsius Sacrae Congregationis ratam habuit et confirmavit. Contrariis non obstantibus quibuscumque.

Die 25 Novembris 1936.

C. Card. Laurenti, S.R.C. Praefectus.
A. Carinci, S.R.C. Secr.

³ March 11th, 1836, n. 2762.

⁴ Cf. CLERGY REVIEW, November, 1936, p. 410.

INDULGENCES FOR THOSE WHO PRAY FOR THE SANCTIFICATION OF THE CLERGY.

BEATISSIME PATER.

Superior Generalis Societatis Divini Salvatoris, ad pedes Sanctitatis Vestrae provolutus, humiliter quae sequuntur exponit. Societas praedicta promovere coepit pium exercitium pro Cleri sanctificatione orandi, scilicet piam consuetudinem Deo offerendi, stato die singulis mensibus, Missam et Communionem necnon omnes eiusdem diei orationes et quaecumque bona opera pro Ecclesiae Catholicae sacerdotibus et levitis. Ad uberiorem fructus spirituales ex pia hac consuetudine assequendos, orator enixe petit, in favorem christifidelium qui praefatum pium exercitium sive privatim sive communiter in aliqua ecclesia vel oratorio peregerint, Indulgentias quae sequuntur, suetis conditionibus lucrandas: I. *Plenariam* prima feria quinta vel primo sabbato cuiuslibet mensis, in Coena Domini, die festo B.V. Mariae, Reginae Apostolorum, et diebus natalibus SS. Apostolorum; II. *Partialem Septem Annorum* aliis anni diebus, quibus idem pium exercitium peregerint. Petit insuper *Partialem Trecentorum Dierum Indulgentiam* acquirendam a christifidelibus, qui invocationem "Jesu, Salvator Mundi, sanctifica sacerdotes et levitas tuos" saltem corde contrito ac devote recitaverint. . . .

Et Deus, etc.

DIE 15 DECEMBRIS 1936

Sacra Paenitentiaria Apostolica, vigore facultatum a SSmo D.N. Pio Pp. XI. sibi tributarum, benigne annuit pro gratia iuxta preces in perpetuum absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contrariis quibuslibet non obstantibus.

De mandato Emi.
S. Luzio, Regens.
J. Rossi, Secret.

A NEW DEGREE IN SACRED MUSIC.

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS.

DECRETUM.

De Magisterio a Pontificio Instituto Musicae Sacrae Conferendo.

Sacra Congregatio de Seminariis et Studiorum Universitatibus, cum Pontificii Instituti Musicae Sacrae de Urbe naturam, finem ac studiorum rationem penitus perspecta habeat, auctoritate sibi a Ssmo D. N. Pio XI commissam, eidem Instituto potestatem tribuit *Magisterium* sive in cantu gregoriano sive in compositione sacrorum concentuum sive in pulsandis organis conferendi, in munere docendi Doctoratui aequiparatum.

Quod *Magisterium* iis tantum conferri potest alumni, qui Licentiam iam sint assequuti atque—ceteris omnibus absolutis, quae tum a Constitutione Apostolica "Deus scientiarum Dominus" et ab adnexis eidem ordinationibus, cum a Statutis Pontificii Instituti praescribuntur, excepta doctorali dissertatione—peculiare dederint experimentum, ex quo de eorum

idoneitate ac peritia theorico-practica vel in cantu gregoriano vel in compositione sacrorum concentuum vel in pulsandis organis rite constet.

Datum Romae, ex Aedibus S. Callisti, die XII Martii, in festo S. Gregorii M., anno MCMXXXVI. C. Card. BISLETI, *Praefectus*. E. RUFFINI, *Secretarius*.

A.A.S., XVIII, p. 417.

BOOK REVIEWS

The Old Law and the New Morality. By Rev. P. J. Gannon, S.J. (Burns Oates & Washbourne, Ltd. pp. 136. 3s. 6d.)

This book comprises six lectures delivered as a Lenten course in Gardiner Street last year. Fr. Gannon is a Professor of theology in Milltown Park and he possesses in an uncommon degree the gift of combining a professor's depth and accuracy with the convincing directness and arresting phraseology demanded of the preacher. He has dealt here with the first, fourth, fifth, sixth, seventh and eighth commandments.

He is not unaware that even in Ireland there are risks from the subversive tendencies so obvious in the rest of the world, and while he will not join the prophets of woe who make no allowance for the inevitable consequences of the European upheaval, neither will he agree with those who "deem it patriotic to insist that there has been no loss at all; that we have weathered the storm uninjured; that we are as faithful as our fathers and forefathers were to the moral code of Christianity." He can speak sternly enough of the indiscipline of youth, of the prevalence of bad literature, perjury, and injustice. No remedy will be efficacious unless God is restored to His throne in the minds and hearts of men. So he begins his book with a popular account of the proofs of the existence of God. The remaining chapters are an exposition of the moral theology of the commandments. The treatment is very comprehensive. Thus, in dealing with the fifth commandment he speaks of war and pacifism, of duelling, suicide, the hunger strike, mutilation. He ends this chapter with the following eloquent appeal: "Only the integral faith, philosophy, and ethics of the Church can lead the nations out of the morass of mud and blood, of hate and greed and lust, of hungry sensualism and panic despair in which they lie embedded. Herein Ireland might easily lead the way, thus holding up to other peoples the example of a nation which knew how to rescue itself from a great débâcle brought about by the forgetfulness of God and His laws. This were an ambition worth living for, nobler than political gain or economic advantage. more salvific far than wealth or military might—an achievement of the spirit within the power of the smallest nation in the world. and more fruitful for humanity than the building of any empire reaching from pole to pole.

T. E. F.

Sackcloth and Ashes. By Dom Hubert van Zeller, O.S.B. (Burns Oates & Washbourne. 3s. 6d. pp. xiii. and 93.)

It might be considered sufficient to say of Dom van Zeller's new

book that it is a worthy sequel to his *Prophets and Princes*;¹ but for those who have not yet read that delightful book it is well to add to the statement. Still keeping to the safe territory of the Old Testament where his imagination is unhampered by too many facts and his humour is in no danger of clashing with supreme reverence, the author gives us realistic studies of six of the minor prophets: "Osee, the Lover; Joel, the Shadow; Amos, the Poet-Socialist; Abdias, the Sublime; Jonas, the Querulous; and Micheas, the Morasthite." In every instance he seizes on such facts as he can find, and using them as points of departure or of reference, depicts a character which harmonizes with the prophet's utterances and satisfies us as a portrait. He is not content thus to adorn a tale; he always points a moral, and the moral often has a very sharp point indeed.

T. E. F.

Tales of the Blessed Sacrament. By Fr. Desmond Murray, O.P. (Ouseley. 2s. 6d.)

Although this book contains several anecdotes, the "Tales" of Fr. Murray's title is rather misleading. What he has given us is something much more valuable and impressive than mere stories. His chapters are a series of essays, suitable for spiritual reading, all concerned with the doctrine and liturgy of the Blessed Sacrament. Perhaps their most individual characteristic is to be found in the very interesting antiquarian details of the sanctuary in which Christian faith and love have found expression: the Dove, the altar stone, the sanctuary lamp, the chalice, the throne, the unleavened bread, a Corpus Christi shrine, etc. The book would prove, I think, very useful for the preparation of conferences for sodalities.

T. E. F.

Two Catholic Year-Books.

The Catholic Directory 1937 (Burns Oates & Washbourne) has a preface by Fr. Philip Hughes in which the distinguished historian surveys the history of the Church in England in the period of the *Directory's* existence. The first number appeared in the year of Queen Victoria's accession so that its pages record the marvellous development of the century which covers the Victorian era. To these hundred volumes the future historian must have recourse for the very stuff of his tale.

One is perhaps inclined to regard the *Directory* as a mere list of names and addresses of clergy or as a statistical account of the dioceses of Great Britain, and this is, of course, its primary aspect; but a mere glance at the three-page Index will show that there is much more in it than that. Do you want to know what M.S.F.S. means, or N.D.S., or S.S.S., or S.C.S.? Pp. xxix. and xxx. will tell you. Is there a church at Idle or Chowbent or Horse Fair? What Catholic school can one recommend to different classes of parents? Where are we to go for church furniture? Shall we find an English-speaking confessor at Bari, or Breslau or Corfu? The answers are all here.

¹ See CLERGY REVIEW, XI, 140.

Every presbytery should surely contain the current issue of the *Directory*, and, as Fr. Hughes suggests, the past numbers should be kept; but its circulation should go beyond that into the homes of such of the laity as can afford the small price of three-and-sixpence.

The value of *The Catholic Who's Who* (Burns Oates & Washbourne, 6s.) is admirably set forth in a Preface by Mr. Ernest Oldmeadow. It contains more than a thousand columns of biographies in which appear the records of almost every Catholic whose name is known to the public at large. We can well believe Mr. Oldmeadow when he says that he "has seen with his own eyes the fascinated looks of dippers and skimmers who have picked up the book listlessly in some moment of boredom; and he has heard with his own ears such exclamations as 'Well! I'd no idea X was a Catholic,' " etc. Those who have once possessed the book will readily acknowledge that they would feel lost without it.

T. E. F.

CORRESPONDENCE

UNION OF PRAYER FOR PEACE.

The realization of the motto of the Pope—the *peace of Christ in the Kingdom of Christ*—must be the hope and the ambition of every Catholic; and however we may differ as to the natural means to be employed in working for that end, there can be no room for disagreement, in these days especially, as to the essential importance of the supernatural means, the duty of prayer. It is desirable that this prayer should be, as far as possible, corporate; and to this end it is suggested that Catholics enrol themselves in a Union of Prayer, by promising to say, every day, at least one decade of the rosary or its equivalent, or, for small children, the *Hail Mary* three times. We shall be praying, not merely for the absence of war, but for the peace of Christ, the unity which comes of justice and charity, both among the different sections of society in our own country and among the nations of the world.

Once every month, Mass will be offered for this intention, and, that all members may share together in it, the register of their names will be placed upon the altar. For this purpose, those who are willing to join in this work are asked, as sole condition of membership, to send their names on a postcard to: Fr. Gerald Vann, O.P., Blackfriars School, Laxton, Stamford.

This appeal has received the full approval of His Grace the Archbishop of Westminster and of His Lordship the Bishop of Northampton.

PERMISSU SUPERIORUM.

BOOKS RECEIVED

NOTES ON SOME OF THE CEREMONIES OF THE ROMAN RITE, Part II, by Rev. J. Lane, B.A., L.Ph. (Drogheda: Drogheda Independent Co., Ltd., 9, Shop Street. 3s.)

SUMMA THEOLOGIAE MORALIS, by L. Muller, C.S.Sp. (Tournai: Desclée & Cie. 406 pp. 20 francs.)

THE OLD LAW AND THE NEW MORALITY, by Rev. P. J. Gannon, S.J. (London: Burns Oates & Washbourne, Ltd. 136 pp. 3s. 6d.)

ANARCHY OR HIERARCHY, by S. de Madariaga. (London: George Allen & Unwin, Ltd. 244 pp. 7s. 6d.)

THE PRIESTHOOD IN A CHANGING WORLD, by John A. O'Brien, Ph.D. (New York: P. J. Kenedy & Sons. 314 pp. \$2.75.)

CREATIVE MORALITY, by Louis Arnaud Reid, D.Litt. (London: George Allen & Unwin, Ltd. 270 pp. 10s. 6d.)

LE CONTROLE RATIONNEL DES NAISSANCES, par A. Dorsaz, C.S.S.R. (Paris: Librairie Mignard. 198 pp.)

L'OPINION SELON ARISTOTE, par L.-M. Régis, O.P. (Paris: Librairie Philosophique J. Vrin. 284 pp.)

EXAMENS PARTICULIERS SUR DIVERS SUJETS, par MM. Olier, De Pousset, Tronson. (Paris: J. Gabalda et Cie. 612 pp. 20 francs.)

THE CULT OF OUR LADY, by Rev. W. E. Orchard, D.D. (London: Williams & Norgate, Ltd. 68 pp. 2s. 6d.)

LORD GOD, by Dom Hubert Van Zeller. (London: Burns Oates & Washbourne, Ltd. 83 pp. 1s. 6d.)

THE CLOUD OF UNKNOWING, and Other Treatises, by an English Mystic of the Fourteenth Century, with a Commentary on the Cloud, by Fr. Augustine Baker, O.S.B., Edited by Dom Justin McCann. (London: Burns Oates & Washbourne, Ltd. 406 pp. 6s.)

THE MYSTIC LIFE OF GRACES, by Hieronymus Jaegen, translated by Rev. W. J. Anderson. (London: Burns Oates & Washbourne, Ltd. 306 pp. 7s. 6d.)

THE CATHOLIC WHO'S WHO, 1937. (London: Burns Oates & Washbourne, Ltd. 6s.)

THE CATHOLIC DIRECTORY, 1937. (London: Burns Oates & Washbourne, Ltd. 3s. 6d.)

WHERE DWELLEST THOU? by Father James, O.M.Cap., M.A., Ph.D., D.Litt. (London: Alexander Ouseley, Ltd. 183 pp. 3s. 6d.)

TALES OF THE BLESSED SACRAMENT, by Fr. Desmond Murray, O.P. (London: Alexander Ouseley, Ltd. 121 pp. 2s. 6d.)

CATHOLIC SOCIAL ACTION, by A. M. Crofts, O.P. (London: Alexander Ouseley, Ltd. 327 pp. 7s. 6d.)

ST. FRANCIS DE SALES, by Dr. Michael Müller. (London: Sheed & Ward. 226 pp. 6s.)

UNE TROUBLANTE FIGURE: CALVIN, by Chanoine Marchand. (Paris: Pierre Tequi. 62 pp. 3.50 francs.)

AU SEUIL DE L'ETERNITE. COLLECTION "A L'ECOLE DE SAINT JEAN ETUDES," by Louis Lajoie, C.J.M. (Paris: Pierre Tequi. 84 pp. 5 francs.)

MADAME ELISABETH DE FRANCE, by Yvonne de la Vergne. (Paris: Pierre Tequi. 373 pp. 12 francs.)

A L'ECOLE DES SAINTS, by Chanoine Adrien Garnier. (Paris: Desclée de Brouwer et Cie. 252 pp. 10 francs.)

REVERIES OF A HERMIT, by Frederick Joseph Kinsman. (New York: Longmans Green & Co. 310 pp. \$2.25.)

THE ROAD TO PEACE, by James J. Daly, S.J. (London: Geo. E. J. Coldwell, Ltd. 191 pp. 8s. 6d.)

LA CONSCIENCE RELIGIEUSE, Essai Systematique suivi d'illustrations, by M. T.-L. Penido. (Paris: Pierre Tequi. 250 pp. 20 francs.)

MANUEL D'ETUDES BIBLIQUES, par MM. les Abbes Lusseau et Collomb. Vol. III (Part I). (Paris: Pierre Tequi. 360 pp. 25 francs.)

UN CAS DE JURISPRUDENCE PONTIFICALE LE P. ANGE DE JOYEUSE CAPUCIN ET MARECHAL DE FRANCE, by Le P. Agathange de Paris, O.M.Cap. (Assisi: Collegio S. Lorenzo Da Brindisi Dei Minori Cappuccini. 24 lire.)

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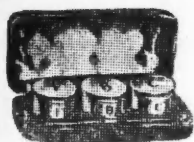
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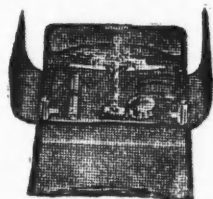
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